



Annihilation of Caste: Ideological Diversity in Colonial India

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Introduction:

Every age in every society has their own ideas and philosophy to understand the universe and solves its problems. The Marxist thinker Rangnayakmma pointed out the theory is necessary to destroy the caste system. She concentrated on the decision of ways. She stated that there is need the theory to universe which has possibility to lighten up ways. No make a difference, the originator of theory is Buddha, Marx, or Ambedkar and some other. The medicine is which are removing the diseases. The way solves the problem of sorrow is only ultimate way. If it is way of Buddha, we should to follow it, faith on it. But the question is to decide, which is ultimate way? This is the thing we must decide. That way we must follow which is get Ultimate way. (Rangnayakmma: 2008, 17)

The most of the ideologies have concentrate on the reforms of caste system, but the few are not compromises on the destination of eradication of caste. It very interesting to understand, the most of movements and their ideologies argued about the eradication of caste. In the

period of modernization, the performance and identity of 'Colonial India' is a remarkable.

Research Methodology:

Research Methodology is fundamental part of the scientific research paper. The present paper deals with the following methodology and methods.

Objectives:

- 1) To understand the ideological diversities in colonial period of India.
- 2) To study the perspective of various ideologies in the reference to annihilation of caste system in India.

Research Design and Data collection:

The present research paper is qualitative in nature for that historical research design has been used. The primary documentary and secondary data have been used for the interpretation of the research arguments.

Theoretical Approach:

The study is depending upon the theoretical approaches developed by Joytiba Phule, and Dr. Babasaheb Ambedkar in understanding the various caste realities in India.

Progressive Movements and Ideologies:

Ideologies seek to connect the universe of values with the realm of power, and it is essential to see what is involved in this. Before doing so, it may be useful to try to place this problem of connecting the one with the other in its modern setting. (Beteille: 1983, 01) In the context of caste system bundles of ideologies has been working. The movements for caste eradication have also numbers of ideologies. Beteille explained, ideologies deal in large idea such as equality, liberty, humanity, solidarity, and progress...an ideology addresses itself to the possibilities contained in the human condition and not merely to the existing conflict of interests. (Beteille: 1983, 13-21)

Those follow the idea of end of ideology they are also argued that, the eradication of caste has possible through industrialization. Suhas Palsikar explained with reference of Panini (1996) and Patankar (1999) the caste system will become powerless because the extension of capitalism it damaged in the force of Globalization.

Movements in Colonial Age:

Revolt against Varna and caste system has been worked under the umbrella of humanity in the colonial
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period. There had not a Nation as an India; so religious and cultural revolts have seen one isolated from others. Gail Omvedt has defined as Dalit or Anti- Brahmin movements. She explored the movements within all over India. She explained, 'It has strongly emerged anti-caste movements before the independence of India. The non-Brahmin movements of Maharashtra and Tamilnadu had the part in those movements. ...Out of them, *Dalit* movement in Maharashtra, the *Adhidharma* movement in Punjab, *Adhi-Hindu* movement in western Uttar Pradesh, *Adi- Dravidic* in Tamilnadu, *Namoshudray* in Bengal, *Narayan Swami Guru* Movement in Kerala, *Adhi-Andra* in Andhra Pradesh, *Adi-Hindu* in Hyderabad etc. were the part of those movements. As like, Anti-Brahmin ideology and activities had worked at other places also. In the Masure and Bihar weaker and non-organized Dalit had tried establishing themselves. (Omvedt: 2009, 2) All the movements had struggled for eradication of caste system. These had tried to establish indigenous (*Mulnivasi*) identity for non-Brahmin community to achieve the goal of annihilation of caste.

Status-quo Movements:

The movement has fully followed the ideology of Hinduism. 'The Vedic philosophy is the ideal philosophy for the development of human being. It is the fundamental hypothesis for functioning of movement. The fourth Varna system and their *Arshrams* are the foundation of ideal life of human. Hindu Nationalism is the base of this movement.

In the colonial period V. D. Savarkar, B. G. Tilak, Hedgavar, and so on was hardly working for this ideology. Hindu Mahasabha, Rastriya Swayamsevak Sangh, (RSS) Arya Samaj and some are the movements has devoted for this ideology. The issue of abolition of Untouchability has been discussed in long time meeting of Hindu Mahasabha at Pune in 1935. No doubt, the most of members had not agreed with these issues, but the senior leader Madan Mohan Malviya warned to meeting, it is necessary to rescue the Hindu religion; we should improve our mistakes which had happened in the history. The impact of this meeting had seen the convention of Hindu Mahasabha. Hindus will not discriminate based on birth and caste in public, social, and political life. This resolution has been passed in the convention of Hindu Mahasabha. (Kasbe: 2006, 220) The impact of this resolution has not seen more strongly in the field but some leaders from Untouchable community have attracted towards Hindu Mahasabha. They were become the part of legislative committees of government with the help of Hindu Mahasabha.

V.D. Savarkar led the temple entry movement at the time of *Parvati* Temple entry Pune as a part of abolition of Untouchability. He was against of birth base caste system and Untouchability, but he followed forth Varna system in Hindu religion as an ideal social system. These organizations have tried to upgrade status middle castes through various ways. The second *SarSanhg Chhalak* (Chief) of RSS Balasaheb Devras argued the ‘the RSS has *Dr. Nisargandh Prabhakar R.*

arranged inter-caste marriage higher than other organizations. The Hindu Mahasabha had done activities under the leadership of Savarkar to abolish the Untouchability and reform in the Caste system. They fired the statue of ban on Untouchability and ban on food in 1933 at Ratnagiri of Maharashtra; which is the symbols of traditional caste system. The Hindu Mahasabha wants to establish Hindu Nation through these activities. (Palsikar:2006, 177)

The RSS and their offshoot organizations have always argued that, these organizations have opened to all Varna and castes people to do the works. It is true that the all types of castes have participated in their activities. The goal of Hindu Nationalism is main agenda of almost organization; therefore, these organizations want to make equal society based on Vedic philosophy. These organizations have explored some scholars and their literatures to prove their views. Those organization have explored ‘Hindu chemistry’ of Prafullacand Roy, ‘the positive science of ancient Hindus’ of Brajendranath Seel, and others scholars and literatures to import their views. Govind Sahai criticized to RSS on their ideology against democracy. He stated RSS has always stood against the basic principles of democracy and has never subscribed to the ideal of political or economic equality. (Sahai:1998, 22-23)

Reform Movements:

The M.K. Gandhi is known as a *Rashtrapita* (Father of Nation) for his contribution in freedom movement of India. The movements are working on the

thoughts of Gandhi these are followed the ideology of reform within the various section of society. Caste is on issue of these movements to reform; therefore, it is known as reform movement. The reform movements and thoughts of Gandhi wants to destroyed evil customs in Indian society. These movements want to eradication of Untouchability. The thoughts of Gandhi and the movements of reforms have seen deeply rooted in the ideology of *Lokhitwadi* Agrkar, Ranade and Vivekananda; which are the hardly supporters of reform within the Hindu philosophy. The dream of state of Gandhi *Hind Swaraj* (the self- government of Hindus) itself indicated the ideology of Gandhi. The Vivekananda rejected the birth-based caste system instead of this he preferred the status of person should base on qualities. He expressed ‘the one side has the ideal Brahmins, and other side is the *Chandals* (Untouchables) the prime object is uplifts the *Chandals* up to the level of Brahmins. (Rangnayakmma: 2008, 132) he has given the way of education of Sanskrit for the equal status of castes. (Ibid:135) The reformative have concentrated on the Sanskritization of castes and other side upgrade their caste state status through change the name of caste and wearied the *Janve*¹

The Gandhian and Reform movements have done contribution for the reform of society related to evil customs and traditions. They do not take role for the total eradication of castes; therefore,

¹ *Janve*-the special string used on body ...the symbol has used by higher Varna and caste for special identity.

some scholars like Ambedkar have been criticized to Gandhian thoughts. The Gandhi and supporters of reform always bounded with fourth Varna system like status-quo movements. The Gandhi has explored himself as representative of untouchables; but the Untouchables did not agree with him and congress. When he come from the round table conference, London at that time thousands of Untouchables man and women to show off black flags as oppose of Gandhi and congress for their role about untouchables. (BAWS-vol-5:2008,293)

The criticizers argued, there have seen difference between thoughts and behavior of Gandhi with reference of temple entry of *Gurvaryou* temple at Malabar. When the Untouchables demands about entry in temple at that time Gandhi first agree with the Untouchables but at the time of entry, he did not with them. (Bhandri: 1994, 11) The eminent scholar S. Biswas argued that the purposely neglected the caste issues. He stated ‘It is all known historical truth, the of Gandhi’s work of *Harijan* is the trying to establishment of ideological dominancy on radical power, which wants to uplift their status from bottom. (Biswas: 1994,06)

Dr. Ambedkar has taken objection on the term *Harijan*; which is used for the Untouchables. The Gandhi has given example of ideology of saints for the tolerable and happy society. Dr. Ambedkar reject this theory and raised the question, how can you accept personal character to make man loaded with the consciousness of caste? (Ambedkar:1936 reprint-2007, 8) The debate between Gandhi and

Ambedkar has mostly seen on this fundamental issue. The prime object of Dr. Ambedkar and his movement is to the annihilation of caste for that purpose he has given fundamental ways for it. Destroyed belief of Hindu Shastra is basic way to annihilate the caste system as concern to Ambedkar; but Gandhi deeply faith on Hindu Shastra. He wants to eradicate the Untouchability and reform the caste system within the Hindu philosophy. The questions raised through this theory are that how is it possible to annihilate caste system within the frame of Hindu religion; which is the foundation stone of Hindu religion. If possible, at any ways; how it is possible to follow the Hindu Shastra without birth-based society.

Movements against Exploitation:

Fundamentally the ideology of Marx has given the ways to abolish the exploitation through the communism. The base of theory is the exploitation of labourers in the industries through the capitalist. The entry of Marxism has come in India within British period it means to fight for newly introduced and exploit labourers within the industries as well as feudalistic society. He introduced the theory of dualistic materialism and class conflict to understand of social reality in the classical age. The Marxism is the live science to diagnosis social reality; which is demands for the applicable in special situation. (Teltubade: 2007, 37)

The Raosaheb Kasbe explained the, we amazed to see the microscopic observations of Marx related to Indian society. He noted the position of villages,
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administration of villages based on Castes, the feudalistic society, various occupations in Indian society. He said that Marx may be only one western scholar who had better understand the Indian society. The Marx raised the question on Indian situation; he said how Indian man can free without the social revolution? (Kasbe: 2006, 350-351)

The eminent leader of communist party of India, D. Raja has mentioned the importance of philosophy of Karl Marx in the Indian perspective. He has given the references Marx in his writing 1850 related to the Indian society. Marx had analyzed the Indian society and noted the effects of religions and caste divisiveness. While writing about “the British rule in India” in 1953 Marx observed that Indian social life was “undignified, stagnation and vegetative” and that Indian’s “little communities were contaminated by distinctions of caste and by slavery”. He also wrote that “Instead of elevating man the sovereign of circumstances, that they transformed a self- developing social state into never changing natural destiny.” Also, when he wrote about “The future results of British rule in India” Marx saw India as a “country not only divided between Mohammedan and the Hindus but between the tribe and tribe, between caste and caste; of a society whose framework was based on a sort of equilibrium, resulting from a general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, where they not the predestined prey of conquest? (Raja: 2007, 23)

The extension of capitalism will abolish the caste system in India, was the prime hypothesis of Marxist movement in India from the starting period. The Marxist thinkers analyzed the society based on this hypothesis. Shared Patil stated 'Indian history is the conflicts between Varna-Castes and Communities up to the arriving of British colonial society. It's become the history of conflict between Class-Castes and Communities with development of colonial society. (Bansode: 2012, 131)

The ideology of Marx is depending upon the class conflicts but Indian social situation is the extremely complex. The extension of train and industry had not able to destroy the caste system raised the class base society; which was assumed the ideology of Marx.

The leader of Indian Communist Party, Vardhan A.B. has accepted the misunderstanding of Indian communist related to caste question. Although, he argued that from the 1928 Indian communist has taken notice of the question of Untouchability. He has given the references of participation of communist leaders in Self- Respect movement of Periyar Swami. (Vardan: 2005, 57)

Gail Omvedt pointed out 'Indian leftists have not paid adequate attention to cultural and symbolic issues. They have thus not confronted the meaning and forms of the Brahmanical hegemonizing of Indian culture. (Omvedt: 2008, vii- viii)

Teltumbde pointed out the higher castes and higher classes are approximately same in India. The Marxist movement in India has mostly led by *Dr. Nisargandh Prabhakar R.*

Brahmins; therefore, they did not fight against caste system. In the contrary some leaders like Dange in Maharashtra have more conscious about the caste.

The activists in anti-Brahmin movement have agreed with the philosophy of Marx to annihilate the exploitation but they criticized, 'the Marxism was entered through the way of Brahmanism; therefore, it is polluted with consciousness.' The raised the question on the movement of Indian Marxism, how the Indian Marxist eradicate the caste system without destroyed the Brahmanism.

Phule-Ambedkarite Movements or Movements for Eradication of Caste System:

Jyotiba Phule is the first revolutionary person in India, and B.R. Ambedkar is the principal architect of Indian constitution in India. The both have victims of the caste system and born in exploited caste. They fought for establish universal values in Indian society to maintained equality and to protect the human rights of Indian society. Jyotiba Phule had set-up the foundation and Dr. Ambedkar architect the design for the Eradication of caste through the movement and policies. They do not compromise on their objectives. The prime objective of this ideology is to annihilate the caste system in India.

Jyotiba Phule searched the caste less society in the history of Indian society; for that purpose, he gave the example of the kingdom of king Bali (Indus civilization) which symbolized the casteless society. He changed the myth of

Bali into the historical facts to explain the ideal society. He interpreted the God of every village *Masoba*, *Khandoba*, *Bhiruba*, etc were the servants of republic and equality-based kingdom of Bali. He has established these historical heroes to inspire the caste conflicts movements, annihilation of caste movements and freedom from slavery as the part of moral behavior. He has connected the historical references with the present situation to explained caste less society and its importance. This perspective of Phule has cleared the foundation of his perspective and movement rooted in the caste less society. He has not only rejected the caste-based society but given the ideal model society of king Bali for caste less society. He clearly argued that only the caste and Varna less society has been solved critical problems because these are the impacts of caste society.

He has inspired from the philosophy of Jain, Buddha, and *Bhakti* movements; which were fight for the equality. Specially, Buddha and Jain philosophy have made alternative system to destroyed Varna system, which is origin of caste system. The perspective of Phule cleared the caste system is system of exploitation and powered on Shudras, Ati-Shudras and Women which was deliberately constructed by Brahmins. They made the mechanism of dominancy of Brahmins Religion and culture within origins and continuous of system. (Bagade: 2006, 316)

Phule hardly rejected the Brahmanical theory of purity. He had exposed the rascal values and behavior of **Dr. Nisargandh Prabhakar R.**

Brahmanical system in his book *Gulamgiri* (slavery) and *Brahmanache Kasab* (Conspiracy of Brahmins). He raised the questions on their cultural dominancy and moral leadership. He attacked on the immoral, corrupted behaviors and fake system of purity in the Brahmanical religion. He did not fight for the acceptance of higher castes to lower castes in social life or not for become (Twice born) *dvija* like higher Varna. He fought for the total destroyed the caste system. He and his movement have hardly tried for the 'De-colonization of the Brahmanical culture' and 'De- Sanskritization of lower castes'. (Waghmare: 2006, 197)

He did not accept the theory of liberalization as answer of revivalism of Brahmanical values in the process of annihilation of castes. He thought that only the radicalism has competence to destroy the caste system. (Ibid: 193) Phule has given *Satyashodhak* religion as an alternative of caste based Brahmanical system. He has made 'brotherhood of sociology' through these religious values.

Kasbe explains the Ambedkar has chosen to Phule as guide in the process of eradication of castes. Phule did not want only the social change, he aggressively tried to change the whole social system based on castes. Ambedkar has explored the ideology of Phule with more scientific manner in the twentieth century. The formula elucidated in the books '*Annihilation of Caste*' and '*The Buddha and His Dhamma*' of Ambedkar these are the basically found in the books '*Gulamgiri*' (slavery) and '*Sarvajnic satya Dharma*' (Religion of Universal truth) of

Phule. The Phule and Ambedkar have more than seventy-five years gaps but the equality of ideas has shown the evolution in the strategic development of ideology in social revolution. (Kasbe: 2006, 159)

The perspective of Ambedkar has been absolutely cleared from his vastly literature and his various movements related to annihilation of castes. The contribution in the making of Indian constitution itself has shown the views on Indian society. He has scientifically proved the mechanism and operation of caste system. He did not follow the reform within the caste system; he wants total change in social system. At the age of twenty-five Ambedkar's career as a sociologist of caste began when he attained A. A. Goldenweiser's seminar at Columbia. In May 1916 he gave a lecturer that was published the following year in Indian Antiquary as 'Caste in India: Their Mechanism, Genesis and Development' in which he claimed 'to advance theory of caste'...he argued, for caste is social phenomenon, not a racial one. (Jaffrelot: 2012, 32) In his Jaffrelot pointed out the notion of 'graded inequality' was Ambedkar's main sociological finding. He explained the mechanism of caste through the theory of 'surplus women' and 'surplus men'. He tried to prove how the system of endogamy marriage is root cause of caste system.

He concentrated on the Hindu dharma Shastra as a basic source of caste system. He warned to Indian society about worst future of Indian social system. He stated 'Caste devitalizes a man. It is a process of sterilization. Educations,

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Wealth, labour are all necessary for every individual if he has to reach a free and full Manhood. Mere education without wealth and labour is barren. Wealth without education is brutal. Each is necessary to everyone. They are necessary for the growth of a man'. (BAWS: 2008, 68-69) The caste system has anti-social spirit which is harmful to the Indian society. It is protecting their own interest and make isolate from others. The anti-social spirit is not confined to caste alone. It has gone deeper and has poisoned the mutual relations of the sub-castes as well. (Ambedkar: 1936-reprint2007, 19)

Dr. Ambedkar emphasized on the ways of eradication of caste as like critical analysis through his rationalist perspective. He expressed in the letter sent to Mr. Har Bhagwan on 27 April 1936. "The real method of breaking up the caste system was not to bring about inter-caste dinners and dinners and inter-caste Marriages but to destroy the religious notions on which caste was founded". (Ambedkar: 1936-reprint2007, xii)

He criticized the reformist like Gandhi for their work on the abolished Untouchability. They were trying to organized inter-caste dinner and inter-marriage to agitate on the problems of castes. But they didn't think about destroyed Hindu belief on Shastra to solve problems created by caste system. Ambedkar stated 'No wonder that such efforts have not produced any results. You also seem to be erring in the same way as the reformers working in cause of removing Untouchability. To agitate for and to organized inter-caste dinners and

inter- caste marriages is like forced feeding brought by artificial means. Make every man and women free from the thralldom of the Shastras, cleanse their minds of the pernicious notions founded on the Shastras, and he or she will inter-dine and inter-marry, without your telling him or her to do so.’ (Ambedkar: 1936-reprint2007, 37-38)

All movements and activities of Dr. Ambedkar have devoted to the process of eradication of castes. The *Mahad* movement, fired of *Manusmrti*, *Kalaram mandir satyagarha*, visit with sioman commission, participation in round table conferences, fight for separate electoral, conversion of Buddhism, various literature and so on activities have objectively done for the eradication of caste. At time of *Mahad* movement he expressed that, we are also human being...This conference has been called to inaugurate an era of equality in this land... Hindu society should be reorganized on two main principles- equality and absence of casteism. (Jaffrelot: 2012, 47)

Dr. Ambedkar declared if I have born in Hindu religion but I will not die as a Hindu in *Yewala* (district- Nasik) conference on 1935 and Bombay conference on 1936. He has cleared his object related to underrating and chosen of Buddhism on radio talk on 3 rd October 1954. He expressed my social philosophy may be said to be enshrined in three words: liberty, equality and fraternity. Let no one however say that I borrowed my philosophy from the French Revolution. I have derived them from the teaching of my master, the Buddha... My philosophy has ***Dr. Nisargandh Prabhakar R.***

a mission. I have to do the work of conversion (to Buddhism) (Jaffrelot: 2012, 133)

Ambedkar rejected the Hindu Shastra and chose Buddha as an idol of equality. He has shown his perspective in his book *Annihilation of caste* on 1936 about the rejection and acceptance of religion. He stated ‘you must take the stand that Buddha took. You must take the stand which Guru Nanak took. You must not only discard the Shastras, you must deny their authority, as did Buddha and Nanak.’ He had accepted Buddhism concern with this philosophy. After conversion of Buddhism not only the Ambedkar thought to achieve equality but the massive have seen fight for equality, kharat confides as much: ‘I am not Mahar, nor an Untouchable nor even a Hindu. I have become a human being. I am now equal with high caste Hindus. I am equal with all. I am with low born or inferior now. (Jaffrelot: 2012, 138)

The Rationalist thinker Kancha Ilaiah has noted the importance of the perspective of Ambedkar on Buddhism and contribution for annihilation of caste. He stated ‘Ambedkar’s Navayana Buddhism became both a builder of a new system of Buddhism and an annihilator of the Hindu caste system and Hinduism itself. He brought back king Ashoka’s mode conversionist Buddhism, which has deeper implications upon the process of death of Hinduism. (Ilaiah: 2009, xvii)

The Phule-Ambedkar movements has spread in all over India even though international level. It is improved itself in quantities and qualitative nature. The

theory of revolution of Phule and Ambedkar accepted from their followers through various natures. The politics, social, culture, literatures and symbols have changed through this movements. There had not done any movement for the change of economy of society; but the policies of reservation have improved the education and economy of reserved castes. Dr. Ambedkar defined the term democracy is the revolution without blood shade. Shard Patil and Anand Teltumbde have accepted 'not possible to annihilate the caste system without the ideology of Phule-Ambedkar.' They used the term Democratic revolution for the annihilation of caste.

Conclusion:

It has seen four groups of various ideologies and their movements had worked for the eradication of castes in colonial period. The status-quo and reform movements have argued that, they are fighting for eradication of caste but within the Hindu philosophy; which is known as originators of caste system. The Marxist ideology and their movements have done contributed for to annihilate the exploitation within society; but the leaders of this movements have not given importance to the caste's issues. The only Phule- Ambedkar ideology and their movements have been tried to annihilate the caste system; but they did not have sufficient resources for it. There are so many groups and movements have tried to eradicate the caste system; but they did not have collaboration and communication each other's, so they have not got proper

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results related the eradication of caste system.

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